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AMERICAN MISSIONARY ASSOCIATION.

Seventeenth Annual Meeting of the American Missionary Association, Hopkinton, Mass. Oct. 21, 1863.

ABSTRACT OF THE REPORT OF THE EXECUTIVE COMMITTEE.

The Committee recognize the Divine favor, in the prosperity of the Association, the improvement of public sentiment, and the cheering prospect of the entire removal of slavery from our land.

Three Foreign Missionaries have gone out for the first time. Two hundred and eighty-three Life Members have been added to the Association.

The receipts of the fiscal year have been $57,404.68, against 47,062.60 last year.

The estimated value of Clothing, &c., for the Freedmen, not included in the above, is $14,700, making the total value disbursed by the Association $72,104.68, an excess over last year of about 53 per cent.

The MENDI MISSION has suffered from the sickness and absence of some of its Missionaries; four have retired from the Mission, and two are now in this country, hoping to return. Seven are now there, and two native assistants.

The Gospel of John, in Sherbro, has been issued from the mission press; the printing being done by two of the mission boys. The same Gospel, in Mendi, was being printed. The reported condition of the church at Good Hope is favorable.

The Jamaica Mission has six stations, and 19 missionaries and teachers, besides native assistants. The five churches have an aggregate of 514 members. The whole number reported as received during the year is 41. There are 1,230 scholars in the Sabbath schools. The people have contributed for the support of the mission 864 dollars 37-100; for the schools $198.38.

Mr. and Mrs. Thompson, after 18 years Missionary service at Eliot, have returned to this country, on account of the failure of her health. Mr. Fisher has been ordained and installed over the Mission Church of Providence. The people are improving their houses of worship. At some stations there has been high religious feeling, and increased spirituality of the church.

The Siam Mission has published more than half a million of pages of religious tracts. Dr. Bradley has nearly finished translations of Job, Proverbs, Ecclesiastes, and Isaiah.

Our Sandwich Island Mission has three churches and about nine hundred members, four missionaries and three native helpers. The Rev J. P. Green has just been ordained, at Bangor, and he and his sister will soon return to the Sandwich Islands, and open a seminary for Hawaiian females.

The Ojibue and Ottawa Mission has been agitated by the fears of the whites on account of the outrages in Minnesota. These Indians have been loyal and quiet. Two native members have been added to the church.

The developments of the past year convince the Executive Committee that no trouble need be feared from any of the Northwestern Indians, if the Government agents among them are just and benevolent men, who will ensure impartial justice for the Indian.

HOME MISSIONS.

There have been employed during the year, besides those sent to the Freedmen, twenty-one Home Missionaries and two colporters; all but seven of them in the Slave States or on their borders: four are in New York and Pennsylvania, two in Ohio, and one in Indiana. The number of churches under their care is thirty. Three are Welsh Churches, and one German. A measure of the Divine blessing has attended the means of grace. Several revivals havebeen reported, and hopeful conversions. In some sections, irreligion and immorality are increasing. The virulence of the Knights of the Golden Circle against the Government and the people of color, is being restrained by the Government, and the change in public opinion. In some

places the more radical the preaching and books of our missionaries and colporters, the more are they welcomed. The change in favor of emancipation, and the eagerness to hear on that subject, are most cheering.

KANSAS.

There have been four missionaries in Kansas. Two of them have labored a part of the time among the freedmen; of whom 5,000 are in the State, who are welcomed as agricultural laborers. They have seven churches. One of their houses of worship at Lawrence, was burned by Quantrell's band. The Association has sent elementary books and Bibles to them. The labors of Mr. Fox have been followed by the conversion of souls.

KENTUCKY.

On account of the rebel raids, only one of our four Kentucky Missionaries, (Rev. Mr. Mobley,) has been able to remain and labor in this State. This he has done with encouragement.

Mr. Fee has visited some of the churches, and found them steadfast. The congregations are increasing. Conversions have taken place. Mr. Fee has labored successfully at New Richmond and vicinity, Ohio, and as an Agent of the Association.

Mr. Rogers labors at Decatur, Ohio. Mr. Candee has labored a part of the time as an Evangelist, and a part of the time among the Freedmen in St. Louis, Mo.

FREEDMEN.

EASTERN VIRGINIA

Fortress Monroe, Hampton and vicinity.

Rev. L. C. Lockwood, our first missionary to the freedmen here, was much blessed in his labors. Mr. Palmer Litts succeeded him. During the winter a revival took place, and twenty persons were hopefully converted. Rev. J. P. Stone joined the Mission in July.

The schools at Hampton, and the Tyler House under the instruction of Mr. Charles P. Day and others, and at the Fortress under Mr. Litts, have been successful, the former having had, including the night-school, 645 scholars, and the latter 220. The Sabbath-schools have 535 scholars. We have had, at these two places, ten missionaries and teachers.

At Yorktown, we have had two missionaries, with a school of 350 scholars; good was being done, when both the missionaries were taken sick, and obliged to return North.

Newport News was abandoned last fall as a military post, and the freedmen removed to Craney Island. Mr. O. W. King has labored there as a missionary teacher, and some have been hopefully converted. By the change of the military base from Suffolk, and the removal of the 1500 people from the Union Village, much suffering has been caused. There were there two hundred scholars. Mr. King is now teaching in the colored regiment at Portsmouth.

At Portsmouth, we have had seven missionaries and teachers and an interesting school with 360 scholars, taught by Mr. H. Beals and others, and a Sabbath-school of 400. Rev. G. Greeley labors with the Methodist colored churches. Sixty hopeful conversions are reported. A "Human Aid Society," among the colored people, meets weekly to raise contributions for the poor. The average sum raised has been $20 per week.

Norfolk.—The largest schools are at Norfolk. They were opened in April, in two of the colored churches. In a few days there were 1,200 learners. Mr. Coan, Mr. Tyler, and others have carried forward these schools successfully. Colored assistants have been employed. The Sunday schools have had 1,400 scholars. Rev. G. N. Green reports 18 hopeful conversions. Prof. W. H. Woodbury has done much in systematizing the schools, and in instituting the orphan asylum at Ferry Point. The success at Norfolk is gratifying. There have been there 11 missionaries and teachers and ten colored assistants.

We have had schools and religious instruction on four of the farms cultivated by freedmen.

The missionaries report the number of freedmen in that department, at 27,000; 19,000 of them in the immediate vicinity of Norfolk, of whom 14,000 were recently slaves.

Washington, D. C. and Arlington Heights. We have here three missionaries and teachers. Arrangements are made to open a school in Washington City.

To North Carolina three teachers and one minister have been sent. One of the teachers will have oversight of the schools on Roanoke Island. The colony on that Island, under care of Chaplain James, commences promisingly.

South Carolina. Eleven missionaries and teachers have been sent into this State during the year; three were there before. Much has been done to impress the people with the sacredness of the marriage relation, and marriages are frequent. The teachers are encouraged in their work. There have been some hopeful conversions. The religious views and practice of the people are becoming more settled and scriptural. Many of the people have bought farms. More missionaries will be sent soon.

South-West.—*Missouri.* We have had, at different times, six persons laboring among the freedmen, at and near St. Louis. The Ladies Relief Society, and distinguished clergymen of St. Louis, have aided the work. There have been 375 in the day schools, and 160 in the Sabbath school. This is a favorable point for labor among the freedmen of the South-West.

At Cairo, Columbus, Memphis, Corinth, and places near them we have had 19 missionaries and teachers, and 7 colored assistants. One has died. Others are under appointment. In the recent death of Mrs. Olds the cause suffers a great loss. At and near Memphis there have been more than 1,200 in school. A continuous revival was enjoyed at Shiloh, last winter. At Corinth there were many hopeful conversions. A Union Church has been formed at Corinth. There are 525 scholars in the day schools, and 400 in the Sabbath-school. In one day, at Memphis, 115 couple, who had been living together, were married.

The North-Western Freedman's Aid Committe, representing eight denominations, formed at Chicago, auxiliary to this Association, have already entered vigorously upon their work, with much promise of good for the freedmen.

IN THE WHOLE FIELD,

More than seven thousand scholars have been connected with the day and night schools, and nearly five thousand with the Sabbath schools. The whole number of missionaries and teachers that have been employed, this year, has been 83, and 19 monitors or assistants. A few have retired, and some have commenced but recently. Others are under appointment, to enter upon the work soon.

We regard the following facts as established.

1st. That the freedmen are truly loyal, seeking the good of the Government, praying for its prosperity, and ready to enlist in its behalf.

2d. That they are industrious, willing to work for moderate wages, and that their services have been a profit to the Government.

3d. That they are remarkably free from the vices of intemperance and profanity; are cheerful, grateful, uncomplaining, orderly, eager to learn, and listen confidingly to religious instruction.

The vices which are most common among them, are such as appertained to their former state, but it is hoped that kindness, religious instruction and example will work an early reform. They are at our doors, ready to be lifted up from their low estate, and to recieve from us those blessings of Christian civilization, which we as a Christian nation are bound to bestow on them, in return for the untold wrongs they have received at our hands.

MARRIED: At the Mission-House, Padimba Road, Freetown, Sierra Leone, West Africa, July 29th, by Rev. H. H. Hinman, of the Mendi Mission, assisted by Rev. J. Kistler of the Lutheran Mission, Samuel J. Whiton and Miss Lucy C. Danforth, both of the Mendi Mission.

MENDI MISSION.

LETTER FROM MR. WHITON.

Since our last issue, we have received a letter from Mr. Whiton, written off Cape Verd, June 11, 1863, giving some account of their passage thus far, towards the mission. The passengers were dissatisfied with the management of the vessel, and the delay on the way.

The intercourse of the passengers has been very pleasant. Our religious advantages, too, have been very precious. We have maintained morning and evening worship in the cabin, and also among the emigrants. Almost every Sabbath we have had services on board. The following from my Journal will give you some insight into our Sunday life.

'Yesterday, we had service again on deck, Bro. Stafford, a "contraband," preaching a good discourse. Our pulpit is an empty barrel, covered with the U. S. flag. Rough seats are ranged around it, and the sails cast a shadow over us. It was a singular worshipping assembly, and if the dear ones at homes could have looked in upon us, they would have wondered. Yet it is sweet to worship God, even in a wind-tossed ship. The same Jesus interceded for us, and the same blessed Spirit breathes in our hearts the benediction of peace. At four o'clock I conducted a prayer-meeting, at which a goodly number were present. I read the 7th Chapter of Matthew, and tried to speak words of encouragement to Christians, and solemn warning to the impenitent. Then we sang Mrs. Hyde's hymn, commencing,

"Say, sinner, hath a voice within?"

Oh! that the words dropped may take root in some hearts.

I must not omit speaking of a meeting we held in St. Vincent. Six of us went ashore for a walk, and after wandering about the village and island, we took our lunch on a rock by the sea shore, and then held a prayer-meeting at the same place. It was a strange wild spot, for such a gathering, but we enjoyed a delightful season at the throne of grace. Sometimes the roar of the wind and breakers almost drowned our voices, and once or twice the waves came quite up to our feet. I am sure no one present will ever forget the sweet hour of prayer on the lonely beach of

St. Vincent. We afterwards learned that we came near being arrested by the native officers, for daring to pray on the beach, a mile away from the nearest house. This island is strongly Catholic, and of course they are jealous of Protestants.

We have since received a letter from Mr. Whiton, dated at Good Hope Station, Aug. 15th. The missionary company were more than three weeks getting from Freetown to Sherbro. They were driven back several times, and were more than once in great peril. Mr. Adams had been quite sick, but when Mr. Whiton wrote, he was getting better.

FROM REV. G. P. CLAFLIN.

Mo Tappan.

I scarcely need allude to the deep interest we feel in the progress of events in the U. S., which we are yet proud to call our own country. How we rejoice in the successful conflicts of the Union army, which we may now well consider as the army of freedom, carrying in every step of its advance justice to the oppressed. Though reverses at times appear, (in what conflict of right with wrong do they not?) yet the cause progresses, and must, ere long, be established. God deals with us as with his ancient people, the Israelites—He punishes the nation for its national sins.

Argument now seems scarcely needed to show that the whole nation have directly or indirectly shared in the profit of slave labor, and partaken of its guilt. And though the guilt of one part may be small indeed compared with another, yet God would show us that he deals with us as a nation, a government. O that the nation would humble itself, and confess their sins and the sins of their brothers and fathers, and turn unto the Lord, then would deliverance from on high appear, the nation would be rescued, the oppressed go free, and righteousness henceforth exalt the people. May God grant that all our country, no longer deluged with blood or darkened by sin, may soon emerge to a more glorious future, when, with the same zeal now manifested by the truly loyal in defence and support of the Government, multitudes, yea all, shall heartily engage to promote the honor of God, and advance the interests of the Redeemer's kingdom.

Amid the turmoils and anxieties at home, it perhaps would not be strange if the heart of the Church were a little withdrawn from its work in foreign lands and hence these almost desolate parts of the Saviour's vineyard, at times the subject of special prayer, should fail to receive an equal blessing. I have feared this would be so, and that home interests which naturally lay near the heart, would so engross the attention, that *money, men, and prayer* would not be furnished for the outposts of the Redeemer's kingdom. Yet I must say I have been encouraged by the monthly receipts of this and other societies, for the promotion of the same work. Said an aged missionary to me once, "There is wealth enough in the Church for all the work of Christ." Doubtless this was true, and always will be true, however great and multiplied other demands may be; and whenever the Church feels the true importance of its commission from Christ, the necessary means will be furnished for every benevolent enterprise in which it is called to engage. May God put it into the hearts of his people to open their treasures and present unto him gifts, that with willing minds they may store up their treasures with the Lord, till as of old, the announcement shall go forth, "The people bring much more than enough for the service of the work, which the Lord commanded to make."

JAMAICA MISSION.

Mr. Wolcott writes from Richmond, under date of Sept. 1, giving some very interesting statements respecting the general interests of the Mission, and of God's work in the island. United meetings of the brethren of the mission, with the Presbyterian and Wesleyan brethren,

were held during five days of the second week in August, corresponding with the January meetings recommended by the Evangelical Alliance. The attendance was good, and the interest deep. Mr. Wolcott speaks of having been profoundly impressed by the remarks of one Wesleyan brother in the ministry, a colored man.

"He rose and said: I have little to say, but I can say this, I find it good to be here; and then very gently, but with deep emotion, added, "I am full of one thing; praise the Lord—What hath God wrought! He then went on to state that within his memory there was but one chapel in Jamaica, that of the established Church in Kingston. Then one other was built a few miles out. But through the Island there were no chapels for the people, nothing but darkness and heathenish wickedness." 'Now,' he said, 'there are chapels and ministers more than you can count. On every hill-top, and in every valley, are seen the doors open that lead to prosperity spiritual and temporal. Therefore I can only say, praise the Lord, what hath God wrought!'"

Mr. Wolcott remarks that the force of his remarks bearing upon the effects of Emancipation, was greatly increased by the fact that the venerable speaker evidently had no thought of the contrast as bearing upon this, but was thinking of it purely in its spiritual aspect. Mr. Wolcott says:

"I could scarcely believe that within the compass of my own life, nay, of my own manhood, such changes had been wrought. Often when considering how far Jamaica is from what she ought to be, I have failed duly to consider how marvellously she had been raised above what she was."

He then remarks: "Grant that many *estates* have been ruined, and that more are likely to be;" the question still remains, "are the *people* ruined? Suppose that a tramway through Broadway should supersede the omnibuses; if it were an advantage to the whole city would it much matter though the omnibus lines should raise the cry of "ruin?" Is Broadway, or are the omnibuses the whole city? The planters say they are unable to continue production at the present low prices of sugar. Well then, if Emancipation has helped to cheapen production, have the millions of consumers any reason to complain of it? The planters must have recourse to some other branch of cultivation, or conduct their present operations more economically. How much room there is for this, will be known by any one who has been witness of the extravagance of their actual methods."

Brandon Hill.

Mr. Wilson writes from Brandon Hill, August.

"Part of last year was marked by as high a religious interest, as any year since I have been here. It was noticed mainly in the quickening of the members of the church, and I think in bringing many of them to higher piety. The small number of accessions would show that there was no great awakening among the ungodly around us.

The people of Brandon Hill have undertaken to build a new chapel, more commodious than the present. The materials have been purchased by themselves, and all the labor of bringing them some five or six miles, up steep hills, performed by them, with some help generously rendered by their Chesterfield brethren. The cheerfulness and hearty alacrity with which they have undertaken this, speaks well for their interest in God's cause.

SIAM.

FROM REV. D. B. BRADLEY.

Bangkok, July 10, 1863.

"We received an overland mail on the 6th inst., bringing American news down to about the 10th of May. Our noble Potomac Army driven again from Fredricksburg, with tremendous loss! How humiliating! Well, no doubt we needed to be again thus humbled. O that these reverses may result in leading our Government and people more universally to acknowledge God in all their ways, "to trust in him with all their hearts," and

not to rely, unduly, on an arm of flesh, as it seems to me they are doing. I hope God is teaching them effectually, this most important lesson. I think there can be no true prosperity to my beloved country, until this lesson is far better learned. And there is another great lesson which I think God is teaching the pro-slavery sympathizers of the North, by the prolongation of the war, and that is, that He will have the millions of his enslaved people at the South acknowledged and respected as men, as in all truthfulness and verity the brethren of their masters and despisers, and as much entitled to their personal liberty as they who despise and enslave them. For one, I hope that the war will not cease until this lesson shall have been far more generally written in the hearts of my people.

I see clearly that the Jehovah of hosts has put his own almighty arm to the work of liberating the Southern slaves, and, firmly believe that he will carry it through, and will thereby greatly honor it, and save our country with a great salvation.

The missionaries of Bangkok, and their families, with a few others, kept the *Fourth of July* just passed, with great love for our country and firm confidence in God that she will ere long come out of the fire of her tribulation with honor and glory. The celebration was at my house, with many loyal and patriotic toasts. (Dry toasts) and speeches were given on the occasion, proving conclusively, that we are all firmly united with the Government in suppressing the rebellion, and that the spirit of emancipation is rising among us, and will soon find none of us doubting, or holding back, as to the duty of our Government to become thoroughly abolition in all her relations to our colored brethren.

The following toast, or sentiment, was offered by myself. *The present war of the Federal Government of the U. S. A.* Never was there a more righteous one, never one that could rest more surely and firmly upon the word and providence of God for its warrant, and hence should be carried on in the name of the God of hosts, with a settled and unwavering determination, at whatever cost of treasure, or time, or life, until the rebels shall have been made willing to submit unconditionally, or shall have been destroyed by the righteous judgment of heaven.

GENERAL ASSOCIATION OF NEW YORK.

REPORT ON THE STATE OF THE COUNTRY.

At the late meeting of the General Association of New-York, the Rev. J. P. Thompson, D. D., of this city, presented the following Report, from a Committee of which he was chairman. We cordially commend it to the readers of the American Missionary.

"The Committee upon the State of the Country recommend to the Association the adoption of the following minute.

"Again would this Association put upon record its devout acknowledgment of the hand of God in the affairs of the nation. Twice in the course of the year now closed, has the President called upon the nation to acknowledge God, in humiliation, because of His judgments, and with thanksgiving for His mercies. But so marked have been the signs of Divine interposition in our affairs—in the lessons of defeat, no less than in the fruits of victory; and so manifest is the sovereignty of God, still working righteousness, both in the course of events and in the currents of opinion, that His people are called upon, day by day, to stand in awe of His judgments and to magnify His grace.

"Especially should we, as ministers and members of the churches, in our preaching, in our prayers, and in our daily conversation, seek to exalt God, as the Ruler of the nation, and to honor His name before our fellow citizens, by maintaining a steadfast confidence in His ordering of affairs for truth, for freedom, and for justice in the land. Discerning, in the cloud and storm of war, the Son of Man coming with power and great glory, let us "look up and lift up our heads," exhorting one another to faith and love and holy zeal

for God,—"and so much the more as we see the day approaching."

"Conspicuous among the signs of God's teaching and leading of the nation, have been the great Proclamation of January 1, 1863, declaring and decreeing freedom to slaves, throughout the area of the rebellion, and the subsequent measures of the Government to enfranchise, protect, and elevate all bondmen brought within its reach. Never before, in the history of Christianity, has there been a series of events so signal, rapid, and momentous in demonstration of God's care for the poor and needy, as in the course of Providence, for the deliverance of the oppressed in our land.

"But while we record with thanksgiving all that the war has accomplished, for the overthrow of slavery, we would remember that this enormous system of iniquity "full of all subtlety and all mischief," must be persistently opposed by the moral influences at our command, that while we *watch* for its overthrow we must *work* for it, while we *pray* against it, we must *preach* and *vote* against it also.

"Especially should we seek to create a public sentiment which will mark the apologist for slavery, or the advocate of its restoration as aforetime, as not only an enemy to his country, but as guilty of treason against God and man.

"In view, at once, of the progress of emancipation, and of the perils that yet encompass the colored race, both bond and free, the Association feels charged with a solemn responsibility, to make the welfare of that unhappy people its constant study and care. We record ourhorror of the outrages committed upon them during the riots in New York and elsewhere —the legitimate fruit of teachings from the pulpits, the press and the bench, that the negro is inferior to the white man, and "has no rights that the white man is bound to respect." We would rebuke, in all places, the disposition to disparage and to trample upon our brethren of African blood. We rejoice in whatever would favor their social and moral elevation, and particularly in the development of their manhood by their enrolment in the army of the nation, and of their industry by their employment as laborers for hire upon the deserted and confiscated estates

"But in and through these various movements—the hostile no less than the friendly, affecting the condition of the colored race, we discern the opening of a field of philanthropy and of christian missions, which summons our churches to the faith, and zeal, and self-denial of Apostolic times; for never since the Apostolic age has there opened to the church a field so vast, so urgent, so hopeful. A race is at our doors, to be lifted from the lowest degradation to the level of our christian civilization; a race plastic, quick to apprehend, prepared of God to receive the gift that we alone can convey to them; a race whose christian developement will be ours, as their destiny is ours also, a race whose evangelization here, will be the evangelization of Africa, and a grand march toward the conversion of the world.

"For this great and blessed work, we have, at hand, in the American Missionary Association, an agency experienced and prepared, knowing the field, and ready to occupy it to the fullest extent of the co-operation of the churches.

"Yet, in our strong desire for the emancipation of the slave, and the elevation of the freedman, as a consequence of the war, we would not forget that the rebellion which was instigated by slavery, is aimed at the destruction of that wise and beneficent government which God has committed to us, as the peculiar heritage of this nation. The rebellion being an armed insurrection against the constitutional verdict of the people in the choice of their rulers, not only the triumph of its arms, but the least concession to its demands, would be a fearful blow at the principle of free constitutional government, and at the progress of civilization itself. And therefore, though we should rejoice in the actual emancipation of their slaves by our enemies themselves, yet in the great interest of order, of law, of government, and of constitutional liberty for mankind, must we go forward until all insurrection is subdued, and the authority of the rightful government of the nation is everywhere restored.

"Wherefore in humble reliance upon God, we pledge ourselves through all vicissitudes to sustain the government in this just cause, and giving thanks to God for the wisdom and grace hitherto vouchsafed to the Presi-

dent of the United States, we will not cease to remember in our prayers this providential leader of a struggling nation, this providential emancipator of an oppressed people."

The report was unanimously adopted, the whole Association and the congregation rising to their feet, and pronouncing an emphatic aye, then singing "Praise God from whom all blessings flow."

On motion of Rev. Dr. Badger it was resolved that a copy of the foregoing minute duly authenticated by the signature of the moderator and scribe, be sent to the President of the United States.

After the above minute was adopted, the Rev. Dr. Cheever presented a resolution, which was referred to the aforenamed Committee, with Dr. Cheever added. The Committee reported as follows, and the report was adopted.

Resolved, That the right of property in man is impossible, being contrary to all just law, natural and divine; that freedom is the inalienable right of all persons, black or white, enslaved or otherwise; and that the first duty of government is its protection; and whereas the rebellion and war now raging against our Government, are waged for the perpetuity of slavery, therefore the PROCLAMATION of the President declaring that all slaves therein designated "are free forever," is not only a measure of justice but of the highest expediency and necessity, for the annihilation of that inquity and the rebellion together.

Resolved, that this decree, to which we are committed before the world, must be maintained, alike for the honor, and salvation of the nation; in the name of justice and of humanity, and from regard to the favor of a righteous God; and we devoutly pray that Almighty God will inspire and strengthen the President and the Government, to carry this righteous and noble measure to complete success.

REV. DR. MASSIE.

The Rev. Doctor Massie of London was present during a part of two sessions of the above meeting.

By invitation he stated the object of his visit to the United States, and read a brief extract of the letter of which he was the bearer. In the course of his remarks, in language that touched every heart, and brought tears to almost every eye, he desribed his life-long sympathy with the United States, intensified by our struggle against a rebellion in behalf of slavery. His statement of the action of the Manchester workmen, in favor of the American Union, and against any recognition of the slaveholders' proposed Confederacy, or compromise therewith, notwithstanding the continuance of the war was producing starvation among them, produced deep feeling.

At the close of Dr. Massie's address, the following resolution was adopted:

Resolved, that the Rev. Dr. Massie be requested to accept for himself, and his associate signers of the letter of which he is the bearer, the assurances of our sincere esteem, and our pledge of co-operation with them for the preservation of fraternal feeling, in behalf of christianity and of personal and constitutional liberty.

Rev. H. G. Ludlow, who had been announced to preach preparatory to the adminstration of the Lord's Supper, arose and gracefully declined, as we had had, in Dr. Massie's discourse, an admirable preparation for the Communion. He requested that Dr. M. might take part in the administration of the ordinance, which he did.

After the "Supper," Dr. Thompson read the reply to the address of the English brethren prepared by an assemblage of clergymen in New York. This was adopted by the Association, and laid on the table for the signatures of the members, and others present.

Among the resolutions adopted at the meeting were the following:

Resolved, That the Association most cordially approve and commend to the churches connected therewith, the objects and claims of the Society for the Promotion of Collegiate and Theological Education at the West, the American and Foreign Christian Union, the American Tract Society, (Boston,) the American Missionary Association, and the American Board of Commissioners for Foreign Missions.

Resolved, That the Association would especially and earnestly commend to the Congregational churches in this state, to meet by liberal contributions the wants of the feeble churches of our denomination at the West, through the Congregational Union.

FAREWELL TO THE BRITISH DELEGATION.

A VERY large and interesting meeting took place Sabbath eveing last in the Broadway Tabernacle in this city, in connection with the farewell of our American churches to the delegation of the British Union and Emanci-

pation Society. A crowded audience of the best class of our citizen attested the warmth of the public feeling toward the gentlemen of the delegation personally, as well as toward their object. The participation of a large number of clergymen of different denominations in the exercises, shows how truly national and universal were the friendly sentiments entertained.

The presiding clergyman, Rev. Dr. Asa D. Smith, the President elect of Dartmouth College, introduced the services by devotional exercises, after which the response to the address which the Delegation came to bring was read by Rev. Mr. Duryea of the Collegiate Reformed Dutch Church. This response, it will be remembered, had been prepared, by a body of clergymen convened by a committee in this city, and expressed a cordial sympathy with the hopes and wishes of British brethren, *together with* an exposition of our national and patriotic aims in the conflict with the secession. It is gratifying to know that it has been largely adopted both within and beyond the state of New York, both by public meetings and by a large number of individuals who have sent in their names to be attached to it.

A vigorous address was made by Rev. Dr. Armitage of the Baptist body, for whose sympathy he confidently answered. Dr. Massie, the delegate then present, responded in a long, judicious, and most kindly address. After some few words of explanation, he spoke of the length of his tour which had embraced a hasty visit to every part of the loyal states as far as St. Louis—and of the sound and Christian feelings which he had everywhere found. Nowhere had he heard a word of bitterness or hate to the misguided rebels who are so intensely hostile to us; only a calm and most earnest purpose to conquer the rebellion, repossess our territory, *and inexorably make an end of the dire cause of all our sorrows, slavery.* He spoke with great approbation of the character and purposes of our President, whom he found unpretending and frank in the highest degree, and sound and true to the core in his hostility to slavery. He spoke confidently of Mr. Lincoln's faithfulness to his Proclamation of Emancipation; and assured his hearers that no clause or word of that noble document would be violated or withdrawn. Dr. Massie denounced, as faithless to liberty and to law, the Englishmen who fit out their war vessels to prey upon our commerce, and as deserving only to be captured and hung; and concluded by an expression of his most earnest wish for our national restoration and of his conviction that God was preparing this nation for a yet nobler and higher destiny than we could have hoped for before.

A few weighty and eloquent remarks from Rev. Dr. Thompson, together with an affectionate farewell to Dr. Massie, followed; the clergymen of the original meeting who might be present were requested to sign the engrossed copy of the New York address; and the meeting dispersed in great kindness and tenderness of feeling.

We wish Dr. Massie a safe and pleasant return, and trust that his visit may indeed serve to promote a better understanding of us and our cause abroad, a juster feeling toward us among the English people, and a permanent peace between the two great Christian nations of the globe.—*Independent, for Oct 1st.*

MADAGASCAR.—The date of the last reliable news from Antanarivo is July 2, when the fears which the rising of the Sakalavas had excited were fast passing away. They had, indeed, presented themselves in considerable numbers in the neighborhood of the capital, and had driven away considerable numbers of cattle belonging to some of the Hova nobles; but the Queen's Government had exhibited great energy, and had shown such a readiness to meet any attack that might be made upon the town, that the hostile tribes appeared to be convinced of the folly of further aggression and some of them had sent in their adhesion to the new order of things. At one time affairs looked so doubtful that Mr. Ellis had been persuaded to remove from his usual place of residence; but when he last communicated with the Directors of the London Missionary Society, he deemed the danger to have passed away, for there were then at the capital a number of representatives from the Sakalava and other tribes, for the purpose of taking the oath of allegiance to the Queen.—*London Patriot, Sept.* 10.

American Missionary

NEW-YORK, NOVEMBER, 1863.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

SEVENTEENTH ANNUAL MEETING.—Our paper goes to press too early to give a report of the Annual Meeting of the Association, at Hopkinton, Oct. 21 and 22. A very brief abstract of the Annual Report will be found on the first page. The report of the meeting will be given in our next number.

Freedmen to Become Landholders.

We learn from the *Principia*, that Judge Lewis (of the Court of Internal Revenue) has instructed the Tax Commissioners for South Carolina to *sell the unredeemed land to the freed slaves*, at nominal prices, not exceeding one dollar and a quarter per acre, as fast as they could be settled upon it. This is a grand beginning of the work of regenerating the South and elevating the enslaved.

THE MOB AGAINST THE COLORED PEOPLE.

A Pamphlet of 48 pp. 8vo., has been recently published, entitled "Report of the Committee of Merchants for the Relief of Colored People suffering from the late Riots in the City of New York," of very great interest, as it respects the colored population, the cause of humanity, the philanthropy and liberality of our merchants, the atrocity of the rioters and their abettors, and the triumph of order and law over the misguided, infuriated, and murderous mob that prevailed in the city during three or four days in the middle of last July.

From this interesting pamphlet we gather the following facts, regretting that our limits do not admit of more copious extracts. Before the riots, directed chiefly against the colored populatiou by Irish Catholics, had fully subsided, a meeting of merchants was held; a committee of relief was chosen; an appeal was made for funds; and measures were adopted to supply the immediate, urgent necessities of those who had been forcibly driven from their homes, and lost their little all, without cause or provocation.

It appears that the total amount received is *forty thousand, seven hundred and seventy-nine dollars*, and what is quite remarkable, this sum was sent to the Treasurer, by the contributors, in this city and other places, in prompt response to the simple announcement that it would be needed. Of this amount, $27,795 have already been expended; the balance is to be used in protecting those who have lost their property in the late riots, in prosecuting their claims against the city, in providing for the widows, orphans, and other dependent members of the families of those who were killed, and in such other ways as the Committee may find will do the most good.

An office was taken at No. 350 Fourth Street; Mr. Vincent Colyer (by whom the Report was drawn up) was appointed Secretary of the Committee; ten clerks were employed to record the names &c. of claimants; and the Secretary was assisted by Rev. Mr. Ray, Rev. Mr. Leonard, Rev. Mr. Carey, and Mr. John Peterson, in addition to Rev. H. H. Garnett, whose services, the Committee say, have been invaluable from the first. These colored friends made 3,000 visits, relieving the wants of 1,000, and examining the cases of 3,000 persons, and nearly all the payments of the last week were made upon their representations. The City Tract Missionaries also rendered valuable aid, not only in promptly supplying, on behalf of the Committee, the pressing wants of the colored people, in the different Wards, but in giving reports of applicants.

During the month ending August 21st, there were 3,942 women, and 2,450 men, making a total of 6,392 persons of mature age, relieved; full one-third being heads of families, whose children were included in the relief afforded, making a total of 12,782 persons relieved.

From these persons 8,121 visits were received, and aid was given; to which add 4,000 applicants whose calls were not respond-

ed to, as they had previously been aided sufficiently, and we have 12,121 applicants whose cases were considered and acted upon at the office, during the month. Add to this the work of the members of the legal profession, James S. Stearns and Cephas Brainard, Esqrs., who have been indefatigable in their labors, assisted by several other gentlemen, by whom 1,000 notices of claims for damages against the city, have been made out, copied, and duly presented to the Comptroller, while the clerks have recorded on their books over 2,000 claimants, for a sum of over $145,000, together with a considerable distribution of clothing by two colored clerks, and a fair idea of the work done at the office may be obtained, and a reason for what might otherwise appear a large amount of expenditure.

Several of the colored people were brutally murdered; some were hung on trees and lamp posts; others were cruelly beaten and robbed, their houses were sacked and burned; they were driven from the streets, alleys and docks; and they were forced to take refuge on Blackwell's Island, at Police Stations, in the outskirts of the city, in the swamps and woods back of Bergen, New-Jersey, at Weeksville, and in the barns and out-houses of the farmers of Long Island and Morrisania. At these places were scattered some 5,000 homeless and helpless men, women, and children.

Among the incidents of the Riot, the Committee report a number of heart-rending cases of ferocity and suffering, which can hardly find a parallel in the annals of any civilized community. Among them are the cases of ten or eleven persons put to death in the streets, or who died afterwards in consequence of their wounds. We note a few of them.

Abraham Franklin, 23 years of age, a cripple, and member of Zion African Church, just after kneeling in prayer with his aged mother, whom he supported with his earnings, was seized by the mob, who had broken down the door, beat over the head and face with fists and clubs, *and then hanged, in the presence of his mother.*

Jeremiah Robinson, in attempting to escape, dressed himself in his wife's clothes. He was waylaid by some boys, who, seeing his beard, lifted up the skirts of his dress, which exposed his heavy boots. Immediately the mob set upon him, and committed atrocities that are unfit for publication. They finally killed him, and threw his body into the river.

William Jones, an innocent colored man, returning from a bakery with a loaf of bread under his arm, was attacked by a crowd of rioters who were in pursuit of a negro who, in self defence, had fired on some rowdies who had molested him. They instantly set upon and beat him, and after nearly killing him, hanged him to a lamp-post.

The rioters broke into a room with pick-axes, occupied by a poor woman who had been confined three days previous. Some of them dashed the innocent babe out of the back window, killing it instantly.

James Costello was a shoe-maker, an active man in his business—industrious and sober. He went out early in the morning upon an errand, was accosted, and finally was pursued by a powerful man. He ran down the street—endeavored to make his escape—was nearly overtaken by his pursuer—in self defence, he turned and shot the rioter with a revolver. The shot proved to be mortal. Costello, a Christian man, was immediately set upon by the mob. They first mangled his body, then hanged it. They then cut down his body, and dragged it through the gutters, smashing it with stones, and finally burnt it. The mob then attempted to kill Mrs. Costello and her children, but they escaped.

The main buildings of the COLORED ORPHAN ASYLUM, on the Fifth Avenue, between 43d and 44th streets, were entered by about four hundred persons, who immediately proceeded to pitch out beds, chairs, tables, and every species of furniture, which were eagerly seized by the crowd below and carried off. When all was taken, the premises were set on fire and consumed. The trees were girdled, the shrubs uprooted, the fences carried away. There were 230 children between the ages of four and twelve, in the Home, at the time of the riot. While the rioters were clamoring for admittance, the children were rapidly conducted out the back-yard down to the police station.

We find in the Report the following statement: "Those who know the colored people of this city, can testify to their being a peaceable, industrious people, having their own churches, Sunday-schools, and charitable societies; and that, as a class, they seldom depend upon charity; they not only labor to support themselves, but to aid those who need aid." The merchants then were right in resolving, at one of their meetings, "That we will exert all the influence we possess to protect the colored people of the city, in their rights to pursue, unmolested, their lawful

occupations; and that we will not recognize or sanction any distinction of persons, of whatever nation, religion, or color, in their natural rights, to labor peaceably in their vocations."

The Report states that the fact that an unprovoked persecution, when occurring in the midst of a justice-loving and right-minded community, always results to the final advantage of the people abused, is remarkably illustrated in the truth that since the riots the demand for colored servants has increased ten-fold. It is also stated, that as a rule the recipients of the bounty were evidently hard-working, honest, humble people, though many, in both education and respectability, compare favorably with any of our citizens.

We state with pleasure that there were instances where the colored people were protected by Irish Catholic families. Still it remains true that this class of our population were aroused to unwonted frenzy against the colored inhabitants, without any provocation whatever, instigated, doubtless, by unprincipled political demagogues, for selfish purposes, on whom rests a tremendous responsibility. A large number of the active rioters met with summary deaths at the hands of the military; others have been convicted and sent to penitentiary, and some are under trial for murder, while the criminal instigators, so far as known, have met with the execration they deserve, from the law-abiding, loyal inhabitants of the city. On the whole, the riots have been overruled by a merciful and just God for the good of the colored people, the city, and the country.

A letter from Nashville, 16th inst., to *The Boston Traveller* says:

"I had occasion to call officially on Governor Andy Johnson yesterday. As I was leaving his room he remarked to me, 'Send out your New England people; infuse into *this* State the energy that has built up a Lowell, a Lawrence, and a Manchester. We have here everything to invite the skill and ambition of man; mineral resources hardly surpassed, agricultural resources equal to any State; all we want is the men.' I asked him for his autograph. He wrote, 'Treason must be made odious and traitors punished.'"

HOME MISSIONS.

KANSAS.

FROM REV. J. W. FOX.

Ridgeway, Oct. 2d. 1863,

I have just returned from a tour of 150 miles. In this journey I have visited Atchinson, Leavenworth, and Lawrence, passing through several other places, where there are quite a number of freedmen.

In this day of change, it is well, at times, to look back, and by contrast, note how rapidly we are progressing in the right direction.

When I visit Atchinson and Leavenworth, and think of the work to be done, the changes to be secured, I am oppressed, but when I compare the present with the past, I am not only encouraged, but filled with gratitude for the wonderful changes already manifest. Three years are barely passed, when Atchinson was the headquarters of Border Ruffianism. Slaveholders and their slaves were there. Buford and his horde were there Now pro-slavery is shy, and secessionism dare not be known. Even the hotel, once the headquarters of Buford, is now filled with Freedmen. For years, border ruffians and pro-slavery men filled and controlled the offices of city government, now some of the best men of the city, and strongest friends of our Administration, are occupying posts of trust and responsibility. The Charter of the city, framed by the men who are passing away, has no allusion to education. They did not know that education is closely connected with the prosperity of the city or State.

But the "Board of Instruction," now think differently. Not only are they providing for the education of white children, but they have given me most hearty assurance that they will do all they can for that of the Freedmen.

There are about 200 Freedmen in this city now, and others are coming in. Many have enlisted in the army. This

leaves the women and children the more dependent.

At Leavenworth the changes are almost as great.

The Mayor, the Pres. of the Council, and several of its members are anti-slavery men, and will heartily co-operate in promoting the education of the Freedmen.

If our freedmen are to be a blessing to us, as a state, they must be educated. A true State policy calls for this. An ignorant producing class, can never aid in advancing the material interests of the State.

We believe that the people of Kansas will not be mislead on this point. The Freedmen we need. We would make the most of them. To do us good, they must become intelligent. Such laborers will respect themselves, and thus, of course, will respect the rights of others.

I am gratified to find all classes among us ready to say we must educate the Freedmen. Lawrence has had a good free school among them. The recent terrible disaster there, will affect this school, but as soon as the city can even partially recover, the Freedmen will not be overlooked. Topeka has opened a free school for them, and pays $20 per month to their teacher. Atchinson and Leavenworth will not long be behind in this matter. There is now a small school at Atchinson. At Leavenworth there is a school of about 150—two teachers.

There are two churches at Atchinson, Baptist and Methodist, with a good interest. At Leavenworth there are two churches of the same order, and a large membership and attendance.

The sacking of Lawrence was terrible. The freedmen suffered much. Several were killed. The Union Congregational Meeting House was burned. But another room has been obtained for present use.

I was in town the day before, and took from one of the stores that was burned, the Bibles and Testaments you sent for the benefit of the Freedmen. I saw and conversed with some who were murdered the next day.

KENTUCKY.

FROM REV. J. G. FEE.

Cabin Creek P. O., Lewis Co, Sept. 10, 1863.

I am here, where eighteen years since I began the work of a regular pastor.

Then, in the month of June, I preached two "Abolition Sermons" in immediate succession. Away went four-fifths of my congregation. Mobs came, and long seasons of darkness ensued. A uniform course received confidence, the truth and Spirit of God brought convictions and conversions. The colporter, after a time, went abroad and scattered the Tracts and books your society sent. A good congregation, a small church, and prayer-meeting and Sabbath-school were built up. I removed to the interior, and Bro. Davis came here. The John Brown raid came, and almost all prominent laborers were driven out. Soon the slaveholder's rebellion came. This was a great eye-opener. The people began to see that slavery had brought on the war, and is now the great enemy of Government and the Union.

Eighteen months since I was here, and had encouraging meetings. The time for enthusiasm had not come.

I came here the latter part of last week. Saturday we had a meeting. I addressed the people on the importance of sustaining the Government, the Proclamation and immediate emancipation. During the discourse, there were frequent bursts of approbation, and at the close, on motion of one of the audience, the whole audience arose to give a vote of thanks and "approbation."

The exercises for Sabbath in the forenoon, were preceded by rain—yet we had a good audience. In the afternoon the house was crowded. An interesting Sabbath-school is kept up here, by Bro. Humphrey Marshall.

I never saw the people in Kentucky so ready to hear, and so little disposed to compromise with the slave power. There are two classes here, the "Abolitionists," and the "secesh" or "Butternuts."

The neighbors here tell me there are more men in the Union army from this county in proportion to the population, than from any other in the State. There are probably more Abolitionists here than in any other county in the State; and woe betide the man who should here yell for Jeff. Davis, wear a butternut, or attempt to interrupt free speech. That there is, at this place, an open door to any prudent man who shall wish to speak in behalf of the Government, of a Gospel of impartial love, and the immediate emancipation of all slaves, is one of the things certain.

Next Saturday I go to a point near by, in Mason County, Kentucky, to deliver an address on the spot where was erected the first liberty-pole in the State. Another invitation to go to another place in the same County, on the Saturday following.

I have also repeated requests to go back to Madison County. I was there in the early part of July. I expect to go again soon.

A good weekly paper published in the State, sustaining the Government, and advocating immediate emancipation, would do great good, and would be read by many thousands with great interest. It should be, if possible, furnished at a small price. Let men of wealth consider this. Let us pray that the word of God may have free course and be glorified.

Yours, in hope,

J. G. Fee.

MISSISSIPPI.

FROM REV. A. D. OLDS.

Corinth Sept. 22. 1863.

In making a report of our labors here by agreement with brother Carruthus, I confine my remarks to the moral and religious condition of our people.

When I first came here, there was no religious organization. Then the people had their religious meetings; but there was no controlling influence to guide them. Col. Alexander's duties were too various and multitudinous to allow him to give much time or strength to the collecting or guiding, the religious elements of the people.

It was about the first of June, that a church was organized among the freedmen of this camp of about 100 members. There was at the time, and is still, a very harmonious feeling existing among the members of the church: and this we regard as especially cheering, in view of the fact that it is made up of those who formerly belonged to almost all the Christian denominations of the land, who hold the cardinal doctrines of salvation by faith in Christ.

Since the organization of the church, we think we can testify that God has been with us. Early in July there was manifest an increased religious interest; so that the number of our religious meetings was increased. For about four weeks there were meetings nearly every evening in the week; and several, we trust, then found the Saviour. That religious interest has not at any time altogether subsided. But two weeks ago last Sabbath, it was thought that the feeling was such, that it would warrant an increase of meetings. Our usual services are there on the Sabbath, (besides S. S.) one on Wednesday evening and one on Saturday evening. We now have meetings on Tuesday and Thursday evenings in addition. And on each evening there have been from twelve to twenty-five who expressed their desire to become Christians, and asked the prayers of the people of God. Several, I would not say how many, think they have found the Saviour. We hope to continue these meetings yet for several weeks, and that by the blessing of God we may yet see many born into the Kingdom of Christ. These meetings are well attended, there

being generally on pleasant evenings, from three hundred to five hundred present.

In addition to the above meetings, I have one more, that in my opinion promises much good. It is a meeting with the preachers on monday evening of each week. We have among us four colored ministers who have been slaves all their lives until within the last eight or ten months; and yet who are men not only of a rich religious experience, but they are men of real ability. It is a marvel that they are able to repeat so much of the Scriptures. And yet, as must be supposed, their views of many doctrines etc., are very imperfect. Their mode of conducting meetings is especially objectionable. In the meetings with these ministers, I give familiar "talks" on various topics connected with a minister's labors. On one evening we take up the subject of sermonizing; on another, the "aim" of the minister in preaching; on another the Christian method of conducting social meetings, etc., etc., They manifest great interest in these meetings. And through them, I think I am not only reaching some errors and abuses that I could not reach directly, but also I believe that in this way I am helping them to become valuable co-laborers in the work of the Gospel here.

I am happy to say that I am greatly encouraged in this as a field of labor. It has seemed to me that there is not another in the wide world that promises equal results to the earnest Christian laborer. Here we find a people who are almost wholly devoid of skepticism; they acknowledge the claims of christianity, and their own obligation. Here we have a race, *almost a nation*, that are to be enlightened, elevated, and blessed by the religion of Christ Jesus. And seeing such a prospect for a large success in our labor, I am greatly encouraged.

But for the accomplishment of this work, we need earnest, faithful, and *most judicious* laborers. Not every good person can become a successful laborer in this field. For the present, (and only for the present, I hope) school books will need to be donated in part. As also the simplest class of religious tracts.

About two months since, the Surgeon in charge of the contraband Hospital here desired Mrs. Olds to come to the Hospital and act as matron, as there was no white woman there. She accepted the invitation, and finds here the principle sphere of her labors. Nor are these unimportant. The average number of colored persons connected with the hospital as patients and attendants, is over 100. And with these she not only finds a constant field for missionary labor, but also, in a most important sense, she can care for the sick and the needy.

We think there is no position she can occupy here, where her usefulness would be as great as it is there. There have been some hopeful conversions in the Hospital since we have been here. And we hope our presence may be a comfort and a blessing to many. There has been much sickness in this camp during the past summer, owing, in part, to the imperfection of their dwellings. But the more recently constructed houses are much better than the old ones, and we hope the health of the people will improve. Still, for some time to come, it must require many a "good Samaritan" to care for, nurse, and bind up the bruises of this poor people.

[Since receiving this, we have been pained by the intelligence of Mrs. Old's death. No particulars have reached us, except that she died after a brief illness. She was a devoted friend of the colored people, and has labored much for their spiritual and temporal welfare, first for many years in our Jamaica Mission, and lately, among the freedmen at Corinth.]

CAN THE FREEDMEN TAKE CARE OF THEMSELVES.

I met an ex-slave to-day, who during 22 years of his bondage, gave his master the sum of $7,200. His name is Daniel Reddick, and his master's, Abram Reddick. For 22 years, Daniel, hired his time, during 17 of

which he gave his master $350 a year—for 5 years he gave him $250 a year, making in all $1,200. This was all clear gain to his master, as Daniel boarded and clothed himself during all this time. I have stated this case to a number of freedmen here, and expected to see them manifest surprise, that a slave could earn so much money, and supply his own wants at the same time, but they have not exhibited the least astonishment. Many of them have told how much they paid, which, though not exceeding this amount, would in some cases, nearly equal it.

W. S. Bell,
Missionary.

Norfolk, Sept., 1863.

DUTY.

What is duty? Hearty obedience to the commands of God. It is duty to eat and drink temperately, what is conducive to health. To acquire knowledge of what may render us more useful; prudent industry in some lawful occupation; to make a wise and good use of what we have. To repent of sin, to belive on the Lord Jesus; to love God supremely and our neighbor as ourselves, sincerely to worship God; these are duties solemnly enjoined upon us all. Can any of these be done in a right manner, if any one of them is intentionally neglected? Certainly not. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Jas. 2, 10., If there is one command binding on you, which you do not mean to obey, you do not *truly* obey any of them. Because the spirit of *true* obedience has respect to all God's commands."

In regard to this, are not many fearfully deceiving themselves? They have a very strict and conscientious regard to some of His commandents, and a total disregard to others. They fall under the denunciation of Christ. Mat. 23. 23., "Woe unto you, for ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these things ought ye to have done, and not to leave the other undone."

Reader, "search the Scriptures," that you may know what you are required to be and to do. See if there is not some precepts binding on you, that you are not obeying. For, universal obedience, the Saviour makes the test of being his friends. "Ye are my friends if ye do whatsoever I command you." John, 15. 14. Will not many, who claim to be His friends, when the day of trial comes, be wholly unable to support their claims? What an overwhelming disappointment, what a fearful doom such must meet! The thought is enough, it would seem, to rouse every one to "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." They will neglect to be thus in earnest, till it is too late. The door will be closed. Luke, 13. 24-29. "Because I have called, and ye refused; I have stretched out my hand; and no man regarded. But ye have set at nought all my counsel and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1. 24-28. Take heed, lest this be your case. Delaying sinner hasten, escape for thy life. D. T.

Anniversary of the Richmond Industrial School, Metcalfe.

This institution, organized by the American Mission in this Colony, is under the Trusteeship of several gentlemen, among whom are Mr. Thomas Oughton, Attorney-at-Law, Mr. Richard Hill, Mr. Daughtrey, and the Reverend Missionaries of Richmond, Eliot, Brainerd, Providence and Chesterfield. The company present at the Anniversary of the 3d inst., were the gentlemen of the neighborhood, and the Ministers of the neighboring Churches—the Ex-American Consul, Mr. Kamp—Mr. Richard Hill and Mr. Oughton—Mr. Ford and Dr. Becket, from Kingston. The School examinations had taken place some days previously. The Meeting was held in the School room of the Richmond School.

Mr. Richard Hill opened the business of the day by an address. He stated it was proper that the Anniversary which brings round the day signalized by the people's deliverance from slavery, should be commemorated with something more than usual. In addition to the business, it was to be made the recreation of the year. The day should be commemorated in a way that would induce thought, and the interchange of thought. The devoted Principal and Teachers of the Institution had determined that this should characterize the doings of the present Meeting.

Gratitude, said Mr. Hill, has been defined to be the memory of the heart. Let therefore this memorial of the blessings conferred on the 1st of August, on the social and political life of the people, be characterized by both thought and emotion. Never let the emancipated forget, that when they come out of bondage, they were no better than barren fig trees. A fostering care has upheld the vitality that was in them, because it assuredly believed that the life with which they were gifted, would not waste itself in vegetation merely, but would with leaves produce fruit. Let there now be witnessed the gathering of it. Education bestowed by this Institution includes the useful with the refined; the industrial with the intellectual; the spiritual with the corporeal. It is *cultivation;* that is to yield fruit, not alone for time but for eternity. The mind and the heart were expected to manifest the love of God, amid the human light in which both heart and mind were sustained. In the sentiments of the day, we were to look for grateful acknowledgment for the mercy that delivered them from bondage, by showing they had dedicated themselves to *God's free service.* Every one was expected to say—

Like him whose fetters dropped away
When light shone o'er his prison,
My soul, now touch'd by mercy's ray
Hath from its chains arisen.
And shall the soul, THOU bad'st be free
Return to bondage?—Never!
Thee oh my God, and only thee
I live for,—now and,ever.
MOORE.

After the reading of a Lecture by Mr. Richard Hill, on "The Tone Language of Animals as a Manifestation of the Intelligence of Instinct," the regular programme, (consisting of twenty four different exercises) was gone through.

After singing "God save the Queen," and saluting the British flag, then flying in the school yard, the company took their departure, gratified with the exhibition of the day, and indulging the prayerful wish that every parish of the island of Jamaica could boast a similar institution with the RICHMOND INDUSTRIAL SCHOOL. It should be mentioned that the Programme exhibits the mental doings of "The Young Men's Association," and that at the close of the Meeting, Mr. Ford proposed a vote of thanks to the Society.—*Jam. Guardian.*

THE BIBLE IN ITALY.—Rev. E. E. Hall, writing to *The Christian World*, speaks encouragingly of the Bible cause in Italy. The number of Bibles and New Testaments sold the last year was about twenty-seven thousand; and that was smaller than the sales of either of the two preceding years. Still, it was even more encouraging than the previous demand. When Italy was first opened to the Bible by the new political movements, curiosity prompted many persons to purchase the long-prohibited book. Now, however, the sales are made to those who wish to possess it for the purpose of acquiring a knowledge of its precious truths. The British Bible Society has now twenty-nine colporters in Italy; and other agencies have about twenty more.

A. B. C. F. M.—The Rev. R. Anderson D. D., has returned (via San Francisco,) from his visit to the Sandwich Islands. "*The Pacific*" reports his speaking at San Francisco, on the future missionary operations in the Island. He said:

"The missionaries that have been sent by this Board of Missions to the Sandwich Islands will be supported during their lifetime by the Board; but no more missionaries will be sent hereafter, the churches are expected to support their native ministry; and the children of the present and former missionaries pledged themselves to do all in their power to assist the natives in those things in which their intelligence and education rendered them superior."

CANADA—CHRISTIAN SYMPATHIES.—It has been thought by some that our Christian brethern in Canada had little or no sympathy with us in our present national struggle. The idea is refuted by the following resolution of the Congregational Union of Canada, unanimously adopted, and forwarded to the General Conference of Massachusetts.

"The ministers and delegates of the Congregational churches of Canada, in annual session of the Congregational Union, beg to express their deep and heartfelt sympathies with their brethren in the neighboring republic, in the dire calamities of civil war with which their country is afflicted and their homes desolated.

"With them we *love to fraternize*, their delegates we gladly welcome among us, and recognizing, as we do, that *slavery* is the *chief cause* of the fearful struggle in which they are involved, our prayers are to the Father of mercies—the great Ruler of the universe, that he would bring hostilities to a speedy and *righteous* termination, by which the principles of civil and religious liberty, the rights of humanity and universal freedom, may be advanced and perpetuated."

Children's Department.

From the Sunday-School Advocate.

THE MISSIONARY BOY.

A little fellow only five years old, hearing that a neighbor who was captain of a ship, was about to sail to the West Indies, said:

"O, let us send some Bibles to the poor black children, and tell them they are sent by a little boy who loves Jesus."

Pleased with his beautiful spirit, his parents sent twenty copies of the Bible. When told what they had done, he looked very solemn, and said:

"Ask God to bless his word to the little children."

When he was six years old, another of his acquaintance was going to Australia. Said he:

"Let us send some Bibles there, and tell them they are from a little boy who loves Jesus."

When he was twelve years old he died. Just before his death, he "made his will," leaving all his money—he had over two hundred dollars—to send Bibles to heathen children, as a gift from the little boy who loved Jesus. I need not add that he died joyfully. Children who love and work for Jesus as he did, always die well.

You see, he had the true missionary spirit. First, he loved Jesus himself. Then he loved heathen children for Jesus' sake. To prove his love, he did what he could to send them the Gospel. Surely, he was a missionary boy indeed.

"WE ARE ALL PRAYING FOR YOU, CHARLIE."

The Rev. E. Warriner, Chaplain of the First Connecticut Cavalry, has given an interesting communication to the *Christian Advocate*, from which we take the following:

"A Lieutenant in one of our regiments, related in my hearing the following incident; 'A young man came before his comrades, and openly embraced religion, to the surprise of all. One day he happened in my tent, and I inquired by what means his mind was awakened so suddenly to the subject of religion. He took from his pocket a letter from his mother, saying, "There is something in that letter which affected me as nothing had ever done before." The letter said, "We have sent you a box of nice clothes, and a fine variety of cakes and fruit, and other luxuries and comforts, and many good times we hope you will have enjoying those nice things, and sharing with your friends." Near the close of the letter were these words: "*We are all praying for you, Charlie, that you may be a Christian.*"

"'That's the sentence,' said the grateful boy, and the tears gushed from his eyes. "When I was eating those dainties I thought, Mother is praying for me.

"'I knew where she used to go to pray, and I could almost hear the words uttered, All the time I was wearing those clothes, I could not help thinking of the words, "We are all praying for you Charlie, that you may be a Christian.'

"'Now I thank God for a praying mother, for her prayer is answered, and I am happy.'"

From the N. Y. Observer.

HOSPITAL SCENES.

In one of the hospitals I found a very young man, a mere strippling of a youth, who seemed emaciated and worn out with suffering. I had asked the nurse, before approaching his bedside near enough to be overheard, if he was getting better.

"Oh! no," said she; "he is gradually sinking, and cannot last long."

"Does he know his condition?" said I.

"I think so. At any rate, he ought to know, and you had better tell him that he cannot recover, and that he may not have long to stay." So she answered

"Is he sick, or wounded?"

"Wounded. Shot through the hips, and that is what makes his case so dangerous. He is constantly sinking."

I approached the pale boy, and took a seat near the cot on which he lay. His face was almost as white as the sheets of his humble, though neat and comfortable bed. I said to him:

"You are very feeble to-day; are you not?"

"Oh! yes, I am feeble; yet I am no worse,

that I know of, than I have been for some days. I am very comfortable."

"Do you suffer much pain?"

"Not so much as I have. This ball through my hips has occasioned me a great deal of severe pain."

"In what battle were you wounded?"

"In one of the battles of Virginia beyond the Potomac."

"To what regiment did you belong?"

"To the ——— regiment, Pensylvania."

"Are you a Christian?"

"Oh! yes. What should I do *now* if I were not a Christian?"

"Are you a member of a church?"

"Yes. Presbyterian."

"Ever in a Sunday school?"

"Always, ever since I could remember; always have been a scholar."

"Did you love your Sunday school?"

"Love it? I guess I did; I never could willingly stay away."

"When did you become a Christian?"

"Oh! three years and a half ago—in the time of the great revival."

"Where was it? In the Sunday school or in the prayer meeting, or where?"

"It was at my mother's knee, and my head bowed in her lap in prayer, that I gave myself up to Jesus Christ and entered into a holy covenant with him to be his forever."

"How old are you?"

"A little past fourteen."

"Are your parents living?"

"My mother is. I cannot remember my father. He died when I was very young. I am my mother's only child."

"How could she let you go to the war?"

"It was very hard, sir; but she said other mothers were giving up their sons, just as dear to them as I am to her, and she believed she ought to be willing to make the sacrifice."

"How was it with you in the regiment? Did you stand up for Jesus?"

"Always—always! I let everybody know that I was on the Lord's side."

"How have you felt?"

"Why, I have been one of the happiest creatures you ever saw. I was happy everywhere and every day. I have not had a dark hour in the army; only I have felt very anxious about the men, and very much hurt at their swearing, and gambling, and drinking, and wickedness of every kind. That has made me unhappy sometimes."

"Had you many pious men?"

"A good many."

"Had you prayer meetings?"

"Almost every night, when we were not on the march."

"Had you a good chaplain?"

"One of the best."

"Any conversions?"

"Oh! yes, a good many. We had some blessed times in the regiment."

When speaking of what the Lord had done for souls he became exceedingly animated, and I feared he would become exhausted, and closed the conversation without speaking to him of his immediate danger. He took my hand when I was about leaving, and seemed unwilling that I should go, and pressed me to come and see him the next day, which I promised I would do.

The next morning I called at an early hour at the hospital, and as soon as I got into the ward where lay the youth with whom I conversed the day before, the nurse met me, a most excellent Christian lady, and begged me to go at once to the bedside of the young man, as he had expressed a desire to see me.

As I approached his bed I saw at once that he was not long for this world. He sat bolstered up with pillows. He had failed very much, and death was coming on apace. The nurse stood beside me. We stood a moment regarding him, when he said, in a feeble, quiet voice—

"I think I have not long to stay, and I have a few things I want to say to my mother. This will be a terrible blow to my dear, dear mother. But I want you to write to her and tell her that God will take care of her and sustain her. Tell her that for days and days I have been on the tops of the Delectable Mountains, and have been looking over to the gates of the Celestial City, and now my feet are in the water floods, and I shall soon be over the cold river and on the bright shore beyond. Tell her that when she comes I will be first on the bank to meet her as she crosses, and I will lead her through the gates into the city. Oh! tell my dear mother—my dear, dear mother—that I loved her to the very last. And, if I am permitted, I will be a

ministering spirit to her and will be often with her."

He paused for breath. The nurse stood weeping like a child. After a moment he said, "Send all my little things to my mother;" and in a little time the spirit took its upward flight.

All a mother's fond earthly hopes connected with her boy had gone to ashes. Yet there was to be afterwards a mother's unending joy that her child had been gathered home into the garner of the Lord.

A few hours afterward I went in. The bed was empty. But in a little room stood two stained black walnut coffins. I raised a lid and there lay the youth of the —— regiment Pennsylvania, and a member of one of the churches of Philadelphia, who had left the church militant to join the church triumphant.

I thought of the church in one of the suburbs of Philadelphia—of the prayer meeting—of the Sunday school—of the family—of the holy place at his mother's knee, where this boy had entered into covenant with Jesus—the camp—the regimental prayer meetings—the standing up for Christ—the battle—the wound—the hospital—all instrumentalities to bring out this result.

Extracts of Letters to the Treasurer.

Beloit, Wis. July, 1863,

Returning from church, this day, I took up the American Missionary, and read its strong appeals and excellent extracts, all showing conclusively, *why* we *ought* to help the freedman, and the race. The slaves have made our country rich; a part of this wealth, freely offered, to elevate and enlighten the mind and character of the freedman, God will accept and bless. If *not* freely offered, it will be cursed in our hands. We *cannot* get rid of the negro; he is a native of this land; it is his home, and if we *could*—we *cannot* get rid of our duty.

I spent the prime of my life in different slave States—bought and sold slaves, to my shame; am familiar with the customs of the South, and I must say that fifteen years experience convinces me that the slaves are more apt to learn than the class of whites known as sand hillers, or poor trash. Take the slave from his task-master, from the whip and torture of the overseer, give him his free papers, and see the change that comes over him. I have seen slaves who have given satisfaction to their masters, and yet earned money enough, in a few years, to buy their freedom. I have known slaves to buy themselves twice; pay the price their masters set upon them, and then be sold, to go far South, away from all they loved, because the brute of a master had some conscience left and could not meet the eye of him he had so wronged. I have seen freed slaves, worth $50,000. I have seen slaves who had the unlimited confidence of their masters, to wit: *John*, the mechanic, owned by McDonald, who formerly owned Algiers, opposite New Orleans, and died a millionaire. He never had an overseer. The slaves understood they were to have their freedom, at his death, and all they earned, after paying for cost and expenses. *They needed* no overseer. Often have I heard Southerners ask McDonald, as he walked about the city, free from care of his negroes, Mac, how do you manage so many negroes without an overseer? "O," said he, "you Americans don't understand managing negroes!" At his death the secret was found out. A gentleman said to him, one day, "I have taken a liking to your John. I want to buy him. What will you take for him?" "What will you give?" "I will give $3,000." "Can't take it." "4,000." "Can't take it." Another time he offered $5,000. "That is a big price, said McDonald. "I know it—but I mean to have him." "*Ah! Yes.* Well, now, let us reason; John comes over to the city, he contracts to build a whole block, four stories high; to furnish *all* the material, finish it ready for occupancy, and I go his security. Tell me, what is such a man worth? (with a scornful toss of his head). I would not take $30,000 for him." McDonald walked off with elevated front, the other with

his head down, little knowing the plans of that noble Scotchman.

Can the negro take care of himself?

From an aged Friend in New Hampshire.

APRIL 30th, 1863.

Dear Sir :—Enclosed is a five dollar bill, which I send to the American Missionary Association—being my mite towards encouraging them in their Christian work. I wish it was much more; but if my prayers and best wishes for the prosperity of the Association are worth anything, you will have them most sincerely and constantly. I have been afraid, for some time back, that I would not be able to send on anything, this year; but Providence has so far smiled on my labors as to enable me to spare what I now send you. This probably is the last you will ever receive from me, as I am now *eighty-seven years* old, and, of course, have little reason to expect to tarry here much longer. I hope God, in his infinite goodness and mercy, will hear the prayers that have gone up, to-day, in behalf of those who are now, or may be, freedmen and women, and, also, that this abominable rebellion may be shortly crushed, and the great cause forever banished from this country and the world, and no more ever be heard of but as a crime that was.

From a Friend in Wisconsin.

It was doubtless the Spirit of God which moved the hearts of the founders of your association to adopt those principles which are essential to the dissemination of a pure and complete Gospel. But they did not see the full end and work which they began, nor the manner of its development. And even now, who can measure its magnitude? Who can comprehend its intricacies and bearings? Who can tell its results as to the future condition of the millions coming out of the darkness of a worse than Egyptian bondage into the light of Gospel liberty and civilization?

Surely God has given to the American Missionary Association, a new dispensation. Do its friends and supporters realize the work to which they are called? I fear not. The providence of God calls upon them very distinctly, to bestir themselves quickly to furnish the means to meet the unprecedented claim of four millions, for whom Christ died, for all the blessings of his Gospel. He has thrown them upon their hands. They cry for help, and their cry reaches the throne of God, and is echoed back upon their hearts. Help my little ones, help my poor, who are laid at yours doors. Can those who approve of the principles of your Society close their ears and their purses? Now is the time to know that God loves a cheerful and liberal giver.

I often wish that I had physical ability to engage in the good and great work; or was able to contribute liberally. I enclose my note now, hoping to do more in future for the "freedmen."

From a friend in Illinois.

"Please find $80. The sphere of the Society must have been enlarged vastly of late, and may we not see it is so, in answer to the prayers of the oppressed and their friends, that the Lord would break the arm of the oppressor. He has done so to a great extent, and in a manner not anticipated. Oh! that He would go further with our armies, and give us victory. Our best young men are gone, and many, many, will fall that never thought, did or said anything to favor the oppressor, but by prayer, speech and vote, have endeavored to raise the downtrodden; but such seems to be God's way, so we say amen."

RECEIPTS

From September 1 to September 30, inclusive.

MAINE.

Bangor. First Cong. Ch. and Soc., by James Allen,	38 00
Biddeford. Second Cong. Ch., by Rev. C. Packard,	27 50
Brewer. John Holyoke 10, J. T. & Manly Harding 8, by James Allen,	18 00
Bristol. William Hunter	5 00
Ellsworth. Mrs. L T. Phelps 10, Mrs. Wm. H. Black 2, Mrs. S. Tisdale 1,	13 00
Lewiston City. J. F.	25
South Bridgeton. Coll. by Rev. B. F. Manwell, (of which Mrs. Frances Foster 2,)	21 00

NEW HAMPSHIRE.

Antrim. Individuals, by Rev. J. H. Bates,	3 00
Claremont. D. M. Ide	10 00
Harrisville. B. O. Hale	3 00
Orfordville. Cong. Ch. & Soc., (of which DEA. N. RUGG 12 bal. to const. himself L. M.) by Wilder & Co.	22 00

VERMONT.

Barre. S. T.	25
East Berkshire. Mrs. Caroline Sykes	5 00
Fayetteville. A. Birchard 2, Rev. R P. Pratt 1.50, T. Robbins, Mrs. S. Miller, N. Merrifield, Mrs E. N. Redfield, Mrs. A. E. Higgins, Mrs. Esther Field and L. Walker 1 ea., Others 2.50,	13 00
Mt. Holly. Rev. J. Andrews and H. Dickerman 1 ea.	2 00
Norwich. A Buell 5, I. Newton, T Hazen and D. Gillett 1 ea., Others 1, by Wilder & Co.	9 00

Wilmington. Dea. S. R. Buel, H. Alvord, Mrs. Ann Gorham and Mrs. O. S. Morris, 1 ea. by Dea. R. Smith, 4 00
Windham. "Friends" 3 00

MASSACHUSETTS.

Fitchburg. D. Boutelle, W. N. Ross, S. Shepley, A. Hitchcock and J. H. Fairbanks 5 ea., G. D. Colony 3, A. Thurston and C. L. Fairbanks 2 ea., T. Eaton, O. Ellis and E. F. Bailey 1 ea. 35 00
Gardner. Evang. Cong Ch. 27, by Rev. S J. Austin; Mrs. H. Lovewell 3, 30 00
Greenfield. Contributions forwarded by Wm. Elliot, Treas. Franklin Co, 183 22
Huntington. Miss R. P. M. 25
Lawrence. Elijah Bradstreet 3 00
Leominster. Coll. Baptist Ch. 5 17
Lowell. Ethan Burnap bal. to const. ALBERT B. HALL L. M. 6 00
Medfield. Sarah C. Goodale, by Wilder & Co. 1 50
Natick. W. L. Coolidge to const. TIMOTHY COOLIDGE L. M., by Wilder & Co. 30 00
North Brookfield. Union Cong. Ch. M. C. Colls 11.50, Mrs. S. Bothwell 5, by Hiram Knight, 16 50
North Bridgewater. S. D. Hunt 5 00
Phillipston. A. & T. Ward 13 00
Pittsfield. P. L. P. 25
Shelburne Falls. Mrs. H. M. W. 50
South Boston. J. S. Freeman, by Wilder & Co., 10 00
Upton. First Cong. Ch., by Wilder & Co., 12 50
West Dennis. Mrs. S. S. Crowell 2; S. Crowell and Mrs. P. Studley, 1.50, 3 50
Williamsburgh. Cong. Ch., by Wm. E. Thayer 84 00

RHODE ISLAND.

Providence. H. G. S. 50

CONNECTICUT.

Birmingham. Henry Somers 10, Truman Piper and J. Tomlinson, Jr., 3 ea., 16 00
Bethlem. Dea. J. N. Crane, by J. Baldwin, 5 00
East Lyme. Rev. Joseph Ayer 10 00
Guilford. Third Cong. Ch. by Leverett Griswold 94 70
Greenwich. Second. Cong. Ch. M. C. Coll. 6.30, by L. P. Hubbard; Rev. J. H. Linsley 1, 7 30
Huntington. Eleazar Huntington 30 00
Mystic Bridge. John Edmonson 1 00
New Haven. Ralph Tyler 5, Geo. Thompson 1, 6 00
Thompson. Geo. Davis 1 00
Warren. "Mrs. T. G." 3, G. Rouse 2, 5 00
West Meriden. E. K. Breckenridge 12 00
Woodbury. Judah Baldwin 15 00

NEW YORK.

Amsterdam. Estate of Dinah Groat, by D. Cady, Executor, 10; Kate Snyder 3, 13 00
Bergen. Rev. T. D. 50
Brooklyn. "C. B." 20, J. G. Fuller 1, 21 00
Busti. Mrs. Sally Giddings 50 00
Colosse. Gates Miller 5 00
Collins. Mrs. Lydia Brown 1 25
Deansville. DEA. A. DAY bal. to const. himself L. M. 20 50
East Wilson. H. Halsey 30 to const. BENJAMIN FRANKLIN BULL L. M., C. M. Clark 2, 32 00
Hannibal. S. W. Brewster 50 00
Laona. Mrs. L. E. Hempstead 5 00
Meredith. Rev. G. R. Entler 5 00
Moreau Station. Seth Hawley 25 00
Munsville. T. B. Rockwell and Harvey Guthery 3 ea., Mrs. H. R. Rockwell, J. W. Sturdevant and Hervey Gaston 2 ea., E. W. Simonds 1.25, N. S. Hall and Miss Julia Freeman 1 ea., Others 2, by G. B. Cleveland, 17 25
New York. Ch. of the Puritans Mon. coll. 5, by W. E. Whiting Treas.; Broadway Tab. Ch. M. C. Coll 4, by W. B. Holmes, Treas.; C. C. H. 50c., W. H. W. 25c. 9 75
Oriskany Falls S. S. Coll. by Rev. Chas. Barstow, 1 30
Oswego. Cong. Ch. Coll 82 20, S. S. Class 1.25, Others 75c., by Daniel G. Fort, 84 20
Saratoga Springs. Individuals, by Rev. L. Thompson, 1 25
Spencerport. Leander Danforth 4 00
Stockbridge. Alexander Strong 10, J. C. Grigg and John Cleveland 5.25, G. E. Cleveland 1.50, Mrs. A. Horton 1.25, S. Davidson, G. Carver, J. A. Foster and S. A. Davidson 1 ea., Others 1.50, with donations from Munsville to const. JOHN CLEVELAND L. M., 28 75
Summer Hill. Presb. Soc., by H. B. Stiles, 3 10
Walton. R. C. St. John 1 00

PENNSYLVANIA.

Conneaut. J. Kendall, by John Bollard, 5 00
Meadville. W. F. Clark 5 00
Philadelphia. G. B. Cleveland 1 00

DISTRICT OF COLUMBIA.

Washington. W. J. Gilbert 1 00

MARYLAND.

Emmittsburgh. David Gamble *for Home M.*, to const. PUTNAM DANNER L. M.. 50 00

OHIO.

Braceville. George Stowe 5 00
Cleveland. Plymouth Cong. Ch. 23, by Jay Odell, Mrs. E. R. Shipherd 1, 24 00
Columbus. B. T. 25
Geneva. First Cong. Ch. 11, E. Barnum 1, by Rev. J. F. Boughton, 12 00
Hanoverton. George Sloan 10 00
Mallett Creek. A. C. Bowen 5, E. Pierce and Miss Malinda Bowen 2 ea., H. L. Loomis and J. Spellman 1 ea., Others 1, by Cyrus Dunbar, 12 00
Newark. H. S. Sprague 1 00
Oberlin. Students' Missionary Soc., by J. H. Laird, Treas., 13 50
Penfield. Individuals, by Rev. J. H. Prentice, 1 30
Pierpont. Mrs. S. Woodruff 1 00

ILLINOIS.

Galesburg. Mrs. Louisa Leonard for ed. of two children, *Mendi M.*, by D. W. Burton, 25 00
Batavia. Cong. Ch. by Wm. Coffin, 10 00
Lawn Ridge. Cong. Ch., by E. H. Mann, Clk, 28 50
Lisbon. Members Cong. Ch., for *Foreign M.*, by Philip Tompkins 12 00
Roseville. C. E. Griffin, Treas. Cong. Ch., 2 80
Tonica. Cong. Ch., for *Foreign M.*, by Wm. McCoun 8 00

MICHIGAN.

Albion. Dr. E. French 10 00
Benzonia. Rev. Geo. Thompson 3 00
Cold Water. Mrs. S. G. Miles and E. Reynolds 1 ea. 2 00
Lima. Mrs. Hannah S. Jewett 5 00
Marshall. D. H. Miller, 3 00

WISCONSIN.

Mineral Point. Mrs. Catherine Johnston 3 00

IOWA.

Hazle Green. Mrs. J. D. C. 25

CANADA WEST.

St. Thomas. Nathan Taylor, by H. Hill of Oberlin, Ohio, 360 00

WEST INDIES.

Jamaica. Contributions of the mission Stations. Chesterfield 144, Elliot 192, Brainard 96, Brandon Hill 96, Providence 72, 600 00

SCOTLAND.

Edinburgh. A. Pearson 20 00

Received for Freedmen in Slave States.

($2.092.62.)

MAINE.

Litchfield corners. Coll. by Rev. D. Thurston, 11 15

NEW HAMPSHIRE.

Fitzwilliam. Cong. Ch., by D. Whittemore, 23 80

VERMONT.

Chester. Citizens, by Asa Davis, a Bbl. of C.
East Rupert. A. Sheldon, 1 00
Wilmington. J. Moore and Dea. R. Smith 3.50 ea. 7 00

MASSACHUSETTS

Amesbury. Mrs. Eunice Griffin 10, D. C. Bagley 5, Mrs. Miriam Morrill 4, 19 00
East Princeton. Cong. Ch. 4 66
Hubbardstown. Otis Ware 9, A. T. Adams 1, 10 00
Lancaster. Evang. Cong. Soc. 11 21
Malden. "A Friend of the Slave," by Mrs. J. N. Coan, 2 00
Medway Village. Ladies, by Mrs. Mary E. Ide 2 00
North Brookfield. A Box of C. (val. $53.) by Miss Abbie W. Johnson.
Princeton. Cong. Ch. 23 80
Reading. David Emerson 5 00
Rutland. Cong. Soc. 25 00
Walpole. Ladies, by Mrs. Mary E. Ide, 13 00
Westminster. Cong. Ch. 17 18
Worcester. Freedmen's Relief Soc., two Bbls. and one Box C., Mrs. Eliza Healy 10, 10 00

CONNECTICUT.

Avon. Mrs. Jane B. Eells 5 00
Canton Centre. Mrs. J. Burt 1 00
Clinton. "A Friend" 20 00
Guilford. Third Cong. Ch., by Leverett Griswold 25 00
Hamburgh. Edward Congdon 5 00
Middletown. Mary Ann Baldwin 10, J. G. Baldwin, Mrs. J. G. Baldwin and Harriet Baldwin 5 ea., 25 00
New Haven. A Box of C., by Ralph Tyler.
Plainville. Mrs. N. E. Moody a Bbl. of C. and Cash 9 00
Putnam. H. C. Cutler a Bbl. of C.
Southbury. A. few Friends, by Mrs. S. M. Johnson, a Bundle of C. and Cash 75

NEW YORK.

Bainbridge. James Benton 2 00
Bath. Moses Dudley 10, Harvey Bushnell 5, Mrs. E. P. Hill 3, Mrs. M. L. Staniford 2, bal. to const. MRS. M. LOUISE STANIFORD L.M., 20 00
Bergen. "Friends" 2 00
Brooklyn. Mrs. S. J. Tappan 100; Fuller, Miller & Co. (Bbl. Marine Paint) 20, 120 00
Colosse. Gates Miller. 2 00
Elington. Mrs. W. J. Hunt and Others a Box of C., by Mrs. W. S. Potwire.
Fulton. Wesleyan S. S., by E. E. Bristol, Supt. 10 00
Gerry. Citizens, by Morris Mellen and Hiram Sears, two Bbls. of C. and Cash 6 20
Jewett. Mon. Con. Coll. 10; "Ladies" one Box of C. [val $10] and Cash 5, by A. Peck, 15 00
North Rose. Amos Aldrich 3 00
Peruville. By B. P. Drake, a Bbl. of C. and Cash 86
Pierrepont. Mrs. C. S. Pangborn 20 00
Richmond. Mrs. Betsey Reed bal. to const. HIRAM PITTS L. M., by Helen Pitts, 5 00
Rushford. Ladies, by Rev. L. P. Frost, a Box of C. and Cash 2 70
Seneca Castle. C. Hart 2, S. Hart and P. Hart 1 ea., Others 1, 5 00
Sennet. Eleanor Wales and daughter 5 00
Stockholm. Mrs Lucina Hubbard, by H. Hubbard, 10 00
Taylor. Nancy Wire 1 00
Windsor. Marilla Sanford, Julia Woodruff and Clarissa Hall 5 ea., by Lambert Sanford 15 00

NEW JERSEY.

Belvidere. Citizens, by J. L. Richardson, 10 10
Orange. Mrs. M. Wilbur 1 00

PENNSYLVANIA.

Blakely. Coll. by J. L. Richardson 25 00
Carbondale. Citizens, by J. L. Richardson, 9 60
Conneaut. First Cong. Ch. 4, Others 1, by John Bollard, 5 00
Factoryville. Coll. Baptist Ch., by J. L. Richardson, 20 00
Hyde Park. Citizens 3.50, Cong. Welsh Church 21.30, by J. L. Richardson, 24 80
Mill Creek. Friends by Mrs. Joanna Vance, a Box of C.
Montrose. Citizens 13, Zion Meth. Ch. (Colored) 2 09, by J. L. Richardson, 15 09
Philadelphia. Spring Garden Presb. Ch. S. S. by A. G. Rowland, 13 00
Pittston. Presb. Ch. Union Meeting 20.65, Welsh Cong. Ch. 7.62, Welsh Baptist Ch. 6.75, Wesleyan S. S. 5, Welsh Cal. Meth. Ch. 3.90, by J. L. Richardson, 43 92
Providence. Coll. at Union Meeting, by J. L. Richardson, 16 50
Scott Valley. Coll. Baptist Ch. by J. L. Richardson, 13 50
Waverly. Coll. by J. L. Richardson 13 00

VIRGINIA.

Hampton. Children of the Freedmen, School Contributions, by C. P. Day, 35 30
Norfolk. Bute St. Meth. Ch. 16.82, First Bapt. Ch. 6.74, Bute St. Bapt. Ch. 5.67, Coll. by W. G. Tyler 1.85, by Rev. G. N. Greene, 31 08

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